SN 563 233 [521] [554] [422] depends on his herds: they are his only resource, his only wealth, and his only pride. When two nomads meet, whether they are Kazakhs, Kirghiz, Mongols, or Tibetans, the first subject that comes up is their cattle. Among nomads, social status is established by the possession of horses, camels, and livestock in general, and only secondarily determined by titles or descent. This is especially true for the Kirghiz, Kazakhs and Tibetans, and to a lesser degree for the Mongols, among whom aristocratic birth (real or imagined) plays an important role.

SN [342] [352] [353] The average nomad's life can be described as follows: he lives in a roomy felt tent, furnished with house altar, in the case of Buddhists, or with an artistically made book-stand for the Quran in the case of Muslims, and some chests and carpets. The whole family takes care of the livestock, and periodically the migration unit moves during the summer time SN [621] from pasture to pasture, preserving the richest and most protected grazing land for the winter time. The weather plays a fatal role in the welfare of the nomad's livestock, and every so often a migration unit (the ail, the aul, the ayir, SN the omoq, otoq, xotn, or uruq, the ulus or even the aimaq) [614] loses its livestock. In this case, those clans which still own [426] enough livestock divide their herds and lend part of them to [476] those who suffered the loss. Collective cooperation is exercised in this respect by Kazakhs, Kirghiz and Mongols, while the nomadic Tibetans, in a similar situation, have quite SN a reputation for robbing neighboring tribes of their livestock.

563 971 The nomadic way of life, the close contact with nature and dependence on nature promotes animism, shamanism, and spiritualism, which goes hand in hand with the prevailing religions of Islam (in the case of the Kirghiz, Kazakhs, Salars, and some Tibetan clans) and Buddhism (in the case of the Mongols, Tibetans, and Sarigh-Uighurs). As a general rule, the nomadic Kirghiz and Kazakh are not very fanatic or ardent Muslims, and neither are the Mongols very pious Buddhists, but still, both feel strongly about their religious although they are rather lax SN in their observance. No matter how poor a Buddhistic nomad [792] is, he voluntarily supports and feeds wandering lamas, [794] invites several on major occasions (birth, death, and marriage if the bride's father can afford it), pays them, and finally is accustomed to the old tradition ot giving a small percentage of his livestock every year to Buddhistic monasteries. All nomads are very superstitious, and the relationship between cause and effect is often misinterpreted, e.g., in the case of disease or weather. It is safe to say that the dominant motives of the nomads are economic in the first place and religious in the second place.

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631 In administering the khoshun, the khoshun-u jasak appoints an aide who is called tusalakchi taiji. The administration of the military affairs of a khoshun rests in the hands of the jakirokchi and his aide who is called meiren-i janggin. After the death of the khoshun-u jasak his eldest son inherits the title and position. The aristo-
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[565] cracy and the clergy are highly respected by the kara kümün. The members of the Oirat aristocracy belong to very old Mongolian clans "otoks" which repeatedly had intermarried with Manchu or Tibetan aristocratic clans.

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[568] The Communist Government in Peking has abolished the rights
[565] and titles of the Mongol aristocracy of Sinkiang, Chinghai and Kansu.
[177]

C. The Nomadic Tibetans

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*563 In terms of race, religion, language and origin, the nomadic
184 and the sedentary Tibetans are fundamentally one people. Yet the great difference in subsistance economy has produced too many distinctive cultural traits to permit discussion of the Chinghai Tibetans as a whole. In recognition of this cleavage, the sedentary Tibetans will be discussed separately as part of the general sedentary population.

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*563 The basic unit of social organization is the encampment or
621 "tent-circle" comprising a group of households from five to eighty
[592] or more, who band together for cooperation and protection. Within the encampment the households may represent related families but this is not necessarily the case. Frequently the encampment's population will have been augmented by sedentary Tibetans who have chosen life in the steppes. Moreover, changes in affiliation do occur, so that one or more tents from one group may secede
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[622] and join another encampment. According to Ekvall (1939) most frequently the actual authority rests in the hands of the rgan-po (elders), who are men of substance and influence. There also is an individual titular head, formally selected, who acts as spokesman for the group.

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*563 Membership in the individual black tent consists of the man,
592 his wife and their offspring. If the sons are married, they and their wives sometimes are included as members of the tent. Occasionally also the husband of a daughter will live with his wife's people. However, a statistical survey by Yü Hsiang-wen revealed that 38 per cent of the tents housed a nuclear family. In addition to those linked by birth and marriage, the tent's members may include one or several servants or hanger-on who help in the work in return for the protection and hospitality of the tent. Perhaps
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[562] it would be more accurate to say that the tent's inhabitants con-
[422] sist of the woman and her husband because the wife is the master of the tent and of its contents, just as she is the master of the products of the herds, although the husband owns the tent and the
000 herds. In those cases where a man has more than one wife, each

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13

NUMBER OF LIVESTOCK (UNIT: 1,000 HEAD)(CHINA HAND BOOK-1937-1945, TABLE 22. p.442)

	PROVINCES	OXEN	HORSES	MULES	DONKEYS	GOATS	SHEEP	HOGS	CHICKENS	DUCKS	GEESE	WATER BUFFALO	TOTAL
1942	NINGHSIA	14	8	4	31	106	186	34	175	6	2	...	566
	CHINGHAI	35	32	24	44	224	367	79	250	3	3	1	1,062
	KANSU	583	96	94	536	1,378	2,459	760	2,431	165	43	11	8,556
	SHENSI	839	84	113	256	...	277	751	2,558	158	16	2	5,054
	TOTAL												15,238
1943	NINGHSIA	14	4	3	34	93	159	30	187	8	2	...	534
	CHINGHAI	36	26	28	50	155	274	55	192	5	1	...	822
	KANSU	626	115	112	565	1,495	2,594	663	2,545	145	34	5	8,899
	SHENSI	887	89	112	239	340	245	740	2,688	150	15	7	5,512
	TOTAL												15,767
1944	NINGHSIA	28	8	5	57	140	234	41	176	9	3	...	701
	CHINGHAI	43	36	26	42	170	211	51	139	9	2	2	731
	KANSU	623	138	105	594	1,522	2,768	614	2,470	116	28	2	8,980
	SHENSI	808	83	114	254	313	203	669	...	120	13	6	2,583
	TOTAL												12,995

[P.645-A]

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